

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, MAY 31, 1917

NEW SERIES, VOL. XIX, NO. 22

The Home Mission Society of Northern Baptists has decided to give \$500.00 a month to help the Canadian Baptists during the war.

Send 10c in stamps to The Baptist Record Book Store and receive postpaid 50 U. S. flag stickers suitable for use on your stationery. Show your patriotism.

During the Northern Baptist Convention in Cleveland, evangelistic meetings were conducted in the public square and at one of the theaters every day. Why didn't we do it?

We appreciate an invitation to the Tenth Commencement of Tennessee Woman's College at Murfreesboro. That city has many pleasant memories for us and the school is A-1.

Pastor J. A. Lee is preaching in his own meeting at Lumberton and the people are supporting him faithfully. The meeting has made good progress and Brother Lee asks that you pray for them in their work.

It was exceedingly provoking for a man or woman to have to sit in the back of the house and strain his nerves in an unsuccessful effort to hear when the preacher talked down to the people in twenty feet of him. There were some sinners of this sort at the convention.

President Wilson has designated June the fifth as the day for all persons to be registered who have by that time reached their 21st birthday and have not attained their thirty-first. The hours are from 7 a. m. to 9 p. m. Those who are sick or at a distance are required to register by mail.

The Northern Baptists desired to consolidate the work of the American Baptist Publication Society and the Home Mission Society, but found what were considered insuperable legal difficulties. They have decided to go before the legislatures of Pennsylvania and New York and try to have such legislation enacted as will enable them to carry out their wish.

The Education Commission by courtesy of the banks was able to pay off the bonds maturing in May with notes made by the commission in the expectation that the churches raise this year the \$25,000 apportioned to this purpose by the State Convention, and that individuals who have made subscription to the Education Commission pay them promptly. Don't forget.

The apportionment for missions by the Northern Baptists was left at last year's figures. The committee on apportionment at the Southern Baptist Convention left the figures like they were last year, but later in the convention a resolution was introduced raising the figures for Foreign Missions to \$750,000, and for Home Missions to \$550,000. Somebody's got to hustle.

On Sunday Pastor Zeno Wall offered his resignation to the church at Clinton that he might accept a commission from the Governor as chaplain of the Mississippi regiment of artillery. But the church voted instead to give him an indefinite leave of absence that he may accompany the young men and look after their moral and spiritual welfare. He is much esteemed by the students of Mississippi College who form one battery of artillery to be a part of the Mississippi National Guard.

To our way of thinking the Northern Baptist Convention is making a serious blunder in undertaking what they call "Standardization of the Baptist Ministry." They are endeavoring to fix a literary, theological and moral standard, to which every applicant for ordination must conform. They say: "We suggest that we begin with a simple two-year course for those who have not already had its equivalent. That the outline required (a) text book on the English language, (b) a course in the English Bible, (c) in Biblical Theology, (d) in Baptist History, (e) in Homiletics, (f) in Modern Missions, and (g) in Modern Biblical School Work. That examinations twice a year be conducted by a committee of each State Convention; that ordination be postponed, even in the case of one who is acting as pastor of a church, until he has completed the required studies. The committee recommend: 1. That every association have a committee on Ministerial Standing; this committee to secure a list of all accredited ministers within the bounds of the association; to safeguard, so far as possible, a pastorless church from calling an unfit man; and, when desired, to co-operate with the local church in a service of installation for a pastor of the church's choice, thus formally expressing associational endorsement of a pastoral relation commending itself to the association. 2. That it be the custom for pastors coming into a new association to bring to the committee on Ministerial Standing, their credentials from the committee on Ministerial standing in the association which they leave. 3. That State Conventions and national records published as in good denominational standing the names of such ministers only as have associational standing. 4. That pastors going from one state to another, be required to produce their certificates of good standing, before being employed by any church or other denominational unit operating within the State. The State committee on Ordination might be made the General committee on Ministerial Standing, the associational committee being the point of contact with the local church." This is a clear departure from the independent polity of Baptist churches. That we need a higher standard in many respects may be true but that an outside body should say to a church you must not set apart a man to the ministry unless he conforms to our standard, or that you must not call a man who does not have the endorsement of our machine is a clear assumption of authority and undertaking a prerogative which any Baptist church has a right to resent and a duty to resist.

On Thursday night of last week at the prayer meeting hour in the Clinton church thirteen young women, wives of ministerial students, were handed Sunday school normal diplomas, having stood the examination on the first book of the series. They have been taught by Mrs. B. G. Lowrey assisted by Mrs. Latimer and Mrs. Wall. An appropriate address was made by Pastor Zeno Wall, after which remarks were made by Deacons Aven and Wallace and by P. I. Lipsey. This marks a worthy epoch in the work of these young women who are thus fitting themselves to be of greater service and to strengthen the hands of their husbands in future. They were Mesdames Bullard, Craft, Hainey, Deaton, Lee, Kinsey, Phillips, Massey, Graves, Suttle and Weathersby.

The Clinton church was one of those who sent the pastor to the Southern Baptist Convention. Was your church in that class?

Mr. Kitchins, a student in Mississippi College, who was graduated this week was a week before licensed to preach. He is highly spoken of by those who know him intimately.

Missionary J. G. Chastain announces the annual business meeting of the North Mexico Mission at El Paso, Texas, June 20th, for important matters. All missionaries of that field are expected.

The amount apportioned to Mississippi to be raised for Home Missions by May 1, 1918, is \$26,000 and for Foreign Missions \$36,000. The amount asked of the whole south for Home Missions is \$484,600 and for Foreign Missions \$594,000. We are well able to do it.

One-fifth to one-sixth of the population in Brazil are said to be of illegitimate birth; in Chile, one-third; in Venezuela two-thirds. A large part of these is due to the large fees charged by the priests for marriage ceremonies. These will be mission fields a long time yet.

The Second Annual Sunday School Convention and B. Y. P. U. Training School of Montgomery County Baptist Association will be held at Duck Hill July 8-11. On the program are J. E. Byrd, W. E. Holcomb, A. V. Rowe, G. F. Barton, A. H. Wynn, J. M. Kenna, Misses Lackey and Traylor and Mrs. B. H. Trotter, and Dr. J. B. Lawrence.

The proposition to establish a Missionary and Bible Training School at New Orleans seems to have won its way to universal favor. It was approved by a unanimous vote in the convention after the address made by Pastors Robertson of New Orleans, Dodd of Shreveport, and Dr. J. B. Gambrell. The Baptist Record holds the honor of being the first to suggest in recent years such a school in New Orleans.

Thanksgiving is enhanced if not dependent on petition. We are genuinely grateful for things that have come to us in answer to our prayer, rather than by those which come to us without earnest supplication. For example, Paul says to the Romans: First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world; for God is my witness how unceasingly I make mention of you in my prayers. Gratitude follows supplication.

A prominent pastor in another state says recently the papers through a mistake reported him as having resigned. As a result "the most embarrassing thing about this announcement is the large number of applications that are coming to the deacons and to the church for this pastorate. To me this is really sad and tragic. What has become of the Holy Spirit and divine leadership in spiritual matters since all sorts of political wire pulling must be resorted to for positions? It has always been my conviction that if God called a man to preach he also called somebody to hear him preach." To be sure there are proper methods of finding work, but anything that puts a preacher in the attitude of place hunting is a shame to the ministry, ought to prevent any man's getting work who adopts this method—and it generally does.

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MORE ABOUT "A MODEST PROPHECY."

By B. W. Spillman D.D.

I note in the Biblical Recorder of May 2 that the Presbyterian Standard of Charlotte, is somewhat disturbed on account of a new prophet having arisen in Israel. Let me state, in the beginning, that the address from which the quotation was taken was a plea for denominational integrity. I was making the plea that Baptists, Presbyterians, Methodists and other bodies of Christians have a distinct message for the world; and that they should not allow themselves to be swallowed up by a non-descript sort of union-for-efficiency movement of religious conviction. But the trend of the times is toward church union. I then expressed the belief that in twenty-five years there would be three great denominations—the Federal Church, the Roman Catholic Church and the Baptist denomination.

Church union is in the very air. I need not go into the reasons why Baptists will not all be swallowed by it—in fact very few are going that way. The Southern Baptist Convention, which is the representative body for Southern Baptists, has spoken clearly on the subject. We are not going into any forced union. We propose to stay by the Scriptures.

Is there a general movement toward union at the sacrifice of denominational conviction? We might as well begin at home. I feel reasonably sure that Mr. A. W. McAllister, of Greensboro, is in "good and regular" standing as an elder in the First Presbyterian Church of Greensboro. I quote from an article which he had in the Presbyterian Standard last year:

"Denominational programs pale into insignificance beside the world plans for world conquest today."

"The church must advance as a triumphant host instead of skirmishing in detached, disconnected regiments."

"The most remarkable thing about these differences which separate the Church of Christ into detachments, is that they are every one non-essential, mere matters of opinion."

"The progressive idea, the idea of Christian unity, is confined to no particular communion, it is sweeping around the world, reaching toward a united Christendom. Some of the communions heretofore separate, have already united and others are holding conferences to that end."

Was Mr. McAllister mistaken in the diagnosis of the case?

Without going into minute details the following general statement of facts may be of interest. The Methodists of this country are at this good hour planning to unite all Methodist bodies into one North American Methodist Church. It looks like they are going to succeed.

Representatives of the various Presbyterian bodies of America are holding conferences with that in view. They met in Philadelphia last year and made some progress. The Presbyterians, Methodists and Congre-

gationalists of Canada have formally voted to unite.

The Presbyterians and Congregationalists of this country have a working arrangement by which they have agreed not to duplicate work and to urge all members of either church living in the mission territory of the other to unite with that church. The Disciples of Christ and the Presbyterian church U. S. A. (the church sometimes known as the Northern Presbyterian) have commissions on church union now carefully going over their points of agreement with a view to uniting. Five bodies of Lutherans met, through their representatives in May, a year ago, and came to a practical agreement for union of the various Lutheran bodies represented.

The Protestant Episcopal Church is turning up heaven and earth to bring about some kind of church union. So vigorously have they gone at it that there is real danger of a serious breach in their own ranks. Mr. J. Pierpont Morgan has given one hundred thousand dollars to help along this cause. So inspired were they by this splendid gift to so worthy a cause that the Holy Trinity Church of Chicago took a special offering and sent forward \$1.19 and the Rev. E. N. Joyner, of North Carolina, made an individual contribution of twenty-five cents (.25) to the same cause. So says the treasurer's report, which is before me as I write.

What about other parts of the world? In England in this good year of grace 1917, the various Protestant churches are voting on the proposition offered them by the National Free Church Council, as a result of a conference held in March, 1916, to unite in a single body which they are to call the Federated United Free Church of England.

The committee which has this matter in charge has also conferred with a committee from the Church of England appointed by the Archbishops of Canterbury and York, and the committee has adopted a paper on which they have all agreed, one article of which reads:

"That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society—his body with many members—which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity."

In Australia there is a wide-awake organization known as The Congress on Union of Churches.

In India the native churches, Presbyterian, Congregational and Wesleyan Methodist have united and now form a single church.

In Korea, where the Methodists and Presbyterians have done such a marvelous mission work there has been organized a sort of National Church clearing house in which it has been solemnly decided (in New York) that a man's beliefs must be regulated by geographical boundaries. If he lives in a certain section of Korea he must be an Armenian in belief. When this order went forth there were about four hundred Presbyterian churches in the territory which was to be the Methodist branch of the Korean church. They immediately became Armenian in theo-

logy and enrolled themselves with the Methodist Cavalry wing of the army of the Lord.

That same kind of program is planned for all the world. But in other sections there are two snags in the way. When this smooth program starts into operation there stands the Roman Catholic, who holds to the Pope and His church, and the Baptist, who holds to his Lord and his Bible.

The influences at work to bring about a union of the various denominations at home and abroad are very powerful and well organized. There is at the command of the propaganda a very large sum of money—millions of dollars. When this enormous sum of money was made available and the charter was sought from the Congress of the United States, Congress refused to incorporate the concern until the objects were more specifically stated. It is now operating under a charter granted by the state of New York. From one high up in the ranks of the authorities of missions I have it that when the European war broke out there were commissions then in both Japan and China making overtures to every educational institution in the mission fields to equip them and give an adequate amount for their maintenance on the one condition that they cease to become denominational in character and go into a united Federal Church arrangement.

As I stated in the opening sentence of the quotation from the Biblical Recorder, "I am not a prophet." I have stated the ground of my belief. I restate it. In twenty-five years from now there will be three great religious bodies: Roman Catholic, Baptist and Federated. There will, of course, be a number of smaller bodies, and a number of freak religions with a sort of resemblance to Christianity. The Federal, or United Federated Church, may not have that name. But unless I have failed utterly to read the trend of the times there is going to be a compact well organized, working body made up of the various churches of the world. It would not be a very severe jolt to change the name of The Federal Council of the Churches of Christ in America to The Federal Church of Christ in America. There would be a few Baptists who would be swept into such a combination for efficiency. The various co-operating churches could all become branch churches. As a people we could not become a part of an organization like that. There is no such body as "The Baptist Church." Hence "The Baptist Church" could not become a part of The Federal Church of Christ in America.

If anybody thinks that there is not going to be any such compact working body as I have mentioned, it is a free country; I am looking for that institution to appear on the scene. It appeared in other parts of the world; it is now in process of appearing in other parts of the world; there is a mint of money and a powerful organization trying to bring it about in this country. I think that the effort will be successful. If the Presbyterian Standard thinks that his people can stay out of this combination I feel sure that we Baptists will be glad to have such good company.

The jury will take the case.

MISSISSIPPI COLLEGE.

The commencement exercises of the college will occur at the regular time as per program elsewhere. Our work goes along regular notwithstanding the greatly disturbed conditions in the colleges. Our state schools seem to have thrown down their gun and taken to cover which has made it very hard on our other schools to hold the men in rank. It does seem to me that the last organization in our state to get demoralized and quit work is our educational forces. Mississippi College has gone about her work of organizing an artillery battery of 145 men in ten days and mustering into the service of the government our magnificent cadet band of 27 members and our class work has not ceased a day and our final examinations are in full blast this week. The college will do its full duty to the government in this great crisis and in addition to the college class work will go forward. I am receiving room deposits for next session now. Extra efforts must be put forth to fill the places of those fine red-blooded patriotic boys who have so nobly offered, voluntarily, their services in the army. Away with this oft repeated and senseless slogan that it is just as patriotic to go to the farm and grow corn at \$1.75 per bushel (all of which goes into your own pocket) as it is to take your rifle and go to France. You farm for the money there is in it. You fight for your country because you love it. After the war is over our battery will be stationed permanently here and will bring in to the students between \$12,000 and \$15,000 per year. I feel perfectly sure the executive committee did not make a mistake in approving the plans. The boys who enlist are in the finest arm of the army service and they are held together as a unit. Should they be sent to France, compare their situation with the other boys gathered up and thrown into an indiscriminate mass of men unknown to each other and out of sympathy. Then when those fine fellows return to us, seasoned soldiers, patriotic citizens, that same college spirit of loyalty the future of our work is bright.

I cannot deny that the past eight weeks have been filled with almost tragic anxiety, but with absolute confidence that God rules and that our own people will be sympathetic and true our faculty will stand by the colors and the work shall proceed with all vigor

Cordially yours

J. W. PROVINCE.

MISSISSIPPI WOMAN'S COLLEGE.

Our commencement began Thursday night with a concert given by pupils of all departments, especially the younger pupils in music and expression.

On Friday night the pupils of Mrs. P'Pool in expression competed for the G. P. Smith medal. The judges awarded the medal to Miss Grace Lane, of Newhebron.

Saturday afternoon at six o'clock Class Day exercises were held on the campus. The members of the Senior class formally turned over the reins of government to the Juniors.

Saturday night a great audience assem-

bled to witness the graduating exercises. Dr. J. N. Powers, Chancellor of the State University made the Baccalaureate address speaking upon the fundamentals of life. His address was enjoyed to the fullest by all present. Following the address the T. E. Ross essay medal was presented to Miss Myrtle Red, of Quitman, a member of the graduating class. The E. D. Solomon medal for housekeeping was awarded to Miss Vera O'Mara, of Silver Creek.

Diplomas were then presented by President Johnson to six graduates in Home Science, one in Expression, three in Piano and seventeen in the full literary course. The names of these young ladies with their postoffices are as follows:

Seniors—Literary.

Lera Avery, A. B., Lumberton; Edna Ball, A. B., Foxworth; Hazel Brister, A. B., Bogue Chitto; Myrta Collins, A. B., Oloh; May Davis, B. S., Darbun; Dolores Doolittle, B. S., Slate Springs; Connie Hurst, A. B., Lucedale; Lottie Moffet, A. B., Pontotoc; Carrie Mitchell, A. B., Taylor; Lois Myers, A. B., Silver Creek; Myrtle Red, A. B., Quitman; Ruby Riser, A. B., Terry; Renadell Roberts, B. S., Mt. Olive; Dora Ross, A. B., Hattiesburg; Lela Waltman, A. B., Newhebron; Eunice Welch, A. B., Collins; Lucile Williams, A. B., Mendenhall.

Piano.

Hazel Brister, Bogue Chitto; Lois Griffith, Mt. Olive; Eddieth Morris, Pascagoula.

Expression.

Lucile Williams, Mendenhall.

Home Science.

Mae Evers, Belzoni; Lessie Bailey, Bogue Chitto; Sallie Cirlot, Moss Point; Anna Lee Fox, Derma; Lottie Mayfield, Collins; Mignon Wilson, McComb.

Sunday morning at the First Baptist Church the Baccalaureate sermon was preached by Rev. W. M. Bostick, of Columbia. His text was Acts 5:15, "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." The preacher spoke with great effectiveness of the never ending influences, of the far-reaching influence of a college upon the life of the students and those with whom the students come in contact.

Sunday night the Glee Club gave a Sacred concert at the First Baptist church. Among the most interesting of the exercises was the delivering of a Blue Seal Diploma in the Sunday School Normal Course to each member of the graduating class in addition to nearly 500 other seals and diplomas. Following is an extract from a letter from the Educational Department of the Sunday School Board:

"We are much pleased to have the fine reports from Mississippi Woman's College. You have gone beyond anything ever done in our schools, even exceeding by more than one hundred the number of awards granted to the Southern Baptist Theological Seminary last year. We wish to express our congratula-

tions and our appreciation of the fine work done."

And so closes our fifth session. Hitherto hath God blessed us. If we will walk with Him, He will lead us to higher and greater things.

J. L. JOHNSON.

CRANKERS AND SELF-STARTERS.

By Billie.

Not so very long ago, I heard a woman lecturer in a Chautauqua tell a little experience of her courtship days (or nights, perhaps.) The young man had lingered late. It seemed hard to get to the point of saying good night and going. The father of the lady grew impatient as the clock struck the late hour of 11. He descended into the parlor and meekly suggested that it was time for all honest working people to be in bed, and that the young man had better go. As the pater started up the stair case again, the young man whispered to his love, "The old man is a crank." The father overheard this whispered insult, and immediately turned to the young man with the sarcastic response, "It is necessary to have a crank when you don't have a self-starter."

This pertinent remark started a series of meditations in my mind that call for expression. A self-starter is one that has in itself the power and means of starting without having to call on something entirely separate from itself to get it busy. It is just as true in individuals and churches as in anything else. Did you ever see a church member that had to be "cranked" before it would turn a wheel? I think I have. He has nothing in his make-up that moves until something unusual comes along to move him. The common mid-week prayer meeting has no more effect on him than a summer breeze has on starting your car.

But let the unusual come along, perhaps he is a Holy Roller, or a Mormon Elder, or perhaps an erratic follower of old Sister Eldy, some fellow who cusses and discusses all preachers and the regular church work and our cranker brother is whizzing around ready for a start anywhere and for anything. Sometimes he is a regular Baptist but can't be started by the regular appeals of the pastor, but waits for a "big gun" to come and "crank" him, and he runs at full speed as long as he is under the spell of the one who cranked him up.

I heard of a great church the other day that had to send off to get a "big man" to come and "crank" it up before it could take its annual mission offering. Pity it wasn't a "self-starter." If it had only been giving attention to this offering the past year and had all this done within itself it would not have required some one to start it off. Many churches have to send off and get a great evangelist before they can hope to see a soul saved from sin. Ordinarily they are as helpless as your Ford when it stops and waits for an expenditure of muscle and perspiration before proceeding. Brethren, let's be "self-starters."

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EDITORIAL.

A RATIONAL LITURGY.

Liturgy has become synonymous with formalism. And yet the word originally meant simply worship or service rendered to God. The difficulty about worship is that tends to formalism. It is but one of the many evidences of weakness in human nature, that the highest exercise of mind or soul should be chilled and frozen into forms of worship, even into the most beautiful forms. In that case we cease to worship God and begin to admire the ritual which our own hands have made, or minds devised. The bane and curse of religion is insincerity and hypocrisy. It is the putrefaction of what once was life. This drew forth the severest denunciations from the lips of Jesus, and is the mature result of formalism in religion.

Some denominations of Christians come to be known as formalists, ceremonialists or ritualists, because they consent to the introduction of ritual till they come to approve and applaud it. It is at first admitted as a concession to human weakness and the child age of Christian experience and instruction and then becomes opinionated as the only ancient and honorable. Starting with the purpose to furnish swaddling clothes for the young, it winds up with being graves clothes for all ages. Being a Baptist will not save us from the weakness of leaning upon forms, for we are human like the rest. We may reject the prescribed forms of others only to adopt fixed though unrecognized forms of our own. We get to where we are horrified that Billy Sunday doesn't pray just like we do, that the Salvation Army uses "all sorts of tunes except a spittoon," and that some preacher sounds out the gospel in other words than the old preachers did and in chunks not hewn according to the rules of the books on homiletics. No, we are not formalists but we don't like to be shocked by too sudden and violent changes in our ways of worship or service.

But a "rational liturgy" such as Paul spoke of in Romans 12:1, (you don't even like a change in that translation, from "reasonable service" to rational liturgy, but that's what it is. The "rational liturgy" will eliminate some other things beside me-

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chanical, perfunctory and formal worship. It will save us from an evil at the other extreme of irrational emotionalism. Not a few people suppose they are worshipping God only when the bridle is taken off of their emotions and "feeling" has unhindered sway. If they "feel good," if they are happy, if they enjoy the service, they are of the opinion that it has been a success. Let it be understood that no effort is made here to eradicate feeling from worship, but to prevent its being in undisputed control of it. No worship is what it ought to be unless men's emotions are deeply and powerfully stirred. But no worship is wholesome in which the feelings alone are employed. If the will is not brought into activity, if there is no decision, no choice made, no determination formed, no conclusion reached in which the feeling registers itself, no action secured, no activity of life and missionary or evangelistic or philanthropic work accomplished, the service has not simply been in vain, it has been hurtful. Too often, the singing and preaching and even the praying operate in the sphere of feeling alone, and the service becomes a sort of religious and emotional revelry. No service fulfills the Scriptural requirement of a rational liturgy which does not leave us knowing more and resolved and prepared to do more than when we began it.

To attain this it must be a personal and individual matter. No matter how many may be gathered for worship; no matter who the preacher may be, the only permanent and effective work accomplished is when each one does like Paul exhorts "Present your body to God a living sacrifice holy and well pleasing to God which is your rational liturgy." This done something more than singing or shouting or feeling happy or admiration for a stately ceremonial has been attained. A great way has been traveled toward demonstrating what is the good and well pleasing and perfect will of God.

NEXT!

Trees are wonderfully instructive symbols in the Bible. The scripture narrative begins with the account of the tree of life and the tree of the knowledge of good and evil, and closes with another reference to the tree of life. All along through the book there is frequent mention of trees in an interesting way. Men have used them as land marks in the past and do to this present time. Not all trees are equally valuable and their uses are quite different. Two of these are spoken of in the Bible in a way to contrast them in an interesting and instructive fashion, the fig tree and the juniper tree. One is the figure of fruitfulness and the other of loneliness and desolation. Jesus saw Nathaniel under the fig tree and the angel found Elijah under a juniper tree. One is the place where a man sought and found fellowship with God and the other is the place where a man was trying to hide himself from God and his appointed task. One is a symbol of hope, the other of despondency. One is a place of worship and praise; the other is the resort of wretchedness and hopelessness.

In our Christian lives we are apt to be

found under the one or the other. It is our privilege to be found worshipping under our own vine and fig tree, to find it a place of refreshment and restoration. Nathaniel found it the place which opened the way for him into the kingdom and the knowledge of the Messiah. Before Philip called him, the Master had seen him while in the act of prayer under the fig tree. No man can retire to this place of worship to seek God but Jesus sees him and will call him. Precious moments of clearer knowledge and enlarging vistas and greater strength are ours for experiences like this. Plant a fig tree and find your way often to it and you will not need to run away to seek the poor shelter of the junipers. The fruit and shade of the retreat which brings us close and often to God will save us the desert experience.

FIG TREES AND JUNIPER TREES.

No business or enterprise succeeds that does not have always something ahead. It would be against all the rules of business if the denominational forces did not have some definite objective immediately before them—some task ready to be undertaken as soon as another is finished. Now that the budget is adopted the burden will be more evenly distributed through the year and it is hoped to all the people. But the plan of work in Mississippi provides for special emphasis on particular departments of the work during certain months. The next work before us is the raising of \$25,000 for Christian education and \$6,000 for ministerial education, according to the resolution adopted by the convention at Columbus. It was the hope of the convention to give these objects their proper place in our program of work, just as we have undertaken to do with the missionary interests. This will mean that we give practically the same amounts in our churches to Christian education as to foreign missions. It will certainly be necessary to take the matter seriously, and in some cases it will be necessary to make a new budget or re-arrange the old one.

Last year the forces of our State, along with those of other states, were lined up to pay off a mission debt incurred by work already done and the effort was successful. This year our own State is in debt to the amount of \$25,000 for buildings erected for the use of our colleges. We ought to meet this obligation as heroically as we did the other. Our educational work has always been the support of all the rest and was never so necessary as now. By large gifts and little we should remove the burden from these schools and from those who are standing in the breach to make their continuance possible and their work prosperous.

Two books that everybody ought to read. Get them and let your neighbor read them. They tone up a Baptist and have made the Baptist position clear to other people. They are not expensive. You can get them from The Baptist Record. "Dorothy Page" for 60c and "The Little Baptist" for 50c.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Northern Baptist Convention met at Cleveland, Ohio. There were 2,000 present at the opening. In the welcoming address it was said: This is a Baptist Convention. The time has come when we should fulfill our mission. The time never will come when Baptist fundamental principles will be out of date. We have stood for liberty, for the local church, for baptism, and many other fundamental principles of Evangelical Christianity. We meet to hear these fundamental principles emphasized. It is to a Baptist Convention I welcome you. The future of the religious world will not be Roman Catholic, for the Roman church is not democratic. It will not be Mohammedan, for Mohammedanism is not spiritual. It will not be Paganism, because Paganism is not rational. We have the best chance of all religious bodies in the future. The president's address sounded a strong patriotic note, from which there seemed no dissent. The various societies, five or six in number, had their separate meetings. It was decided that no body should serve more than two consecutive years on the executive committee, unless he is an ex-president or officer of the convention. They are to have a committee on men's organizations, one on the relation of state conventions, one on Social Service, one on Education, on Young People, on Evangelism, one on Co-ordination of Baptist bodies using foreign languages. They endorsed prohibition as a war measure and the establishment of a sanitary zone about army camps to protect the morals of the soldiers.

Concealed Christianity does not honor the Head of our church. But our life can be hidden without being concealed. "Are you a Christian?" asked Ralph Norton recently of a baggage-master on a train. "Yes, sir," was the reply; "I'm a trunk Baptist." "What is that?" asked Norton, in surprise. "My wife and I are church members; we moved to Savannah, and our letters are in our trunk," said the trainman with entire frankness. A trunk is a dangerous place for our Christianity. It can get moth-eaten there. But when our life is really hidden in the right way, our Christianity will not be concealed in a trunk—as we remember that "ye died, and your life is hid with Christ in God" (Col. 3:3). The rightly hid life will be sure to express itself in service and activity as a witnessing member of the church, the body of Christ.—S. S. Times.

The Editor fared better at the convention this year than ever before. The invitation made last year included entertainment for the newspaper men, and the committee at New Orleans saw that it was carried out most graciously. The New Orleans Press Club assumed responsibility for our being properly housed. The gentlemen of this craft secured rooms for the visiting members of the fraternity and were cordial in their hospitality. This representative was provided a room at the Monte Leone where all that could be desired was provided for his comfort.

One change made in the work of the Southern Baptist Convention was to put the appointment of committees in the hands of the four vice-presidents and five other brethren, instead of having them all appointed by the president, whose hands are full. In the Northern Baptist Convention some of the committees are nominated by the state delegations.

Secretary B. D. Gray writes: The Home Mission Board will hold its annual meeting at 9:00 a. m., June 6, in the Sunday school rooms of the First Baptist church, Atlanta. The work for the new year will be considered at this meeting. This announcement is for the benefit of all parties desiring to bring requests before the Board.

Rev. M. C. Vick, formerly of Yazoo City, is comfortably located in the little city of Brownsville, Tenn. in a pastorate where many noble men have served and where there is a strong Baptist constituency.

Christian Education Day June the 24th. See program on page 57 of the June number Southern Baptist Convention each. We want every Sunday school in the state to observe this day and every church to make a special effort for Christian Education.

The last meeting of the Southern Baptist Convention was one of the best, if not the best, meeting we have had in five years. Problems, we were all more or less disturbed over, were settled amicably and without a dissenting vote. We feel that Southern Baptists are getting down to business. And just as sure as we do the Lord will bless us in our work. He will not bless us if we do not.

The apportionment committee grappled more seriously this year with the problem of apportionments than ever before. That committee spent all of Friday in conference. It met in the morning at 9 o'clock and was in session until 12:25. It met in the afternoon at 2:30 and was in session until 5, and all of this time was spent in the serious consideration of the problem confronting Southern Baptists. With all the light before it, that committee could not see in \$150,000 of the mark necessary to do the work that ought to be done by the Foreign Mission Board. They rendered their report, giving what they felt could be counted upon. They suggested to the convention that the matter be turned back to the churches and that every one be urged to increase their contribution. The convention adopted their report unanimously, but on Saturday night, after statements had been made by the secretaries saying that it was impossible to do the work on the apportionment fixed, the convention voted to increase the apportionment for Foreign Missions to \$750,000.00 and Home Missions to \$550,000.00. Mississippi's apportionment, as fixed by the convention, is \$26,000.00 for Home Missions and \$36,000.00 for Foreign Missions. We ought to raise \$30,000.00 for Home Missions and \$40,000.00 for Foreign Missions. We can do it if we will. Let us say we can and we will.

I have just received a letter from Brother T. L. Holcomb, of Pontotoc, Miss., in which he says: "Our church with great joy voted to pay the salary of a missionary this year. We purpose to stand by the cause of the Master with the same spirit that we have for our country. Rejoice with us." This is starting out in the right direction. There is absolutely no doubt in my mind but what we can raise twice as much money in Mississippi for missions as we are raising, and it would not hurt our churches, but on the other hand would help them if they did it. I have never yet seen any church impoverished by giving, but I have seen many churches spiritually impoverished by lack of giving. Who will be

the next one in Mississippi to do as Brother Holcomb has done. There ought to be twenty-five churches in Mississippi that would do as much and some eight or ten ought to do twice as much for Foreign Missions. This does not interfere with the Budget at all. It only fixes the standard for Foreign Missions. Our sights are too low. Let us raise our sights and our guns will shoot further. Rejoice with Brother Holcomb.

AGGRESSIVE CHRISTIANITY.

The action of the convention in setting the apportionment for Home and Foreign Missions \$298,000.00 above the amount fixed by the apportionment committee reminds us of that crisis time in the life of the children of Israel. The record says: "And Jehovah said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Ex. 14:15).

From the daybreak of the day of redemption down to this good hour, the watch word of the hosts of heaven has been "Onward and Upward." We are commissioned to conquer the world. Ours is an aggressive campaign. We can not fortify ourselves and wait for the attack; we must be the attacking party. There is but one command that comes from the lips of our Lord and that is: "Forward, March!" It is just like Him to say: "Go Forward." Do you believe that He would say: "Retreat, retrench, retract." If He were now giving instructions to the leaders concerning the activities of His people methinks he would say as the convention expressed it in New Orleans: "Speak unto the people that they go forward." In fact, I think that that is His command.

1. The very environments of the occasion are such that no one but God would have given such a command.

The Israelites are encamped on the banks of the Red Sea. To the right of them was Migdol, an impregnable fortress of Pharaoh, to the left of them rose the impassable peaks of the mountains while in front of them rolled the deep blue sea. This position of the Israelites is signaled back to Pharaoh. All the wild passions of a baffled and half ruined tyrant leap into flame, and so Pharaoh made ready his chariots and his men of war and pursued the fleeing Israelites. He came upon them when they were fenced in by the mountains and the sea. At the sight of the army in the rear panic seized the servile hearts of the fugitives and they cried out, "are there no graves in Egypt, that land of superb sepulchres, that you have brought us into the wilderness to perish?" But Moses stood firm. His faith spanned the chasm of difficulty, it levelled mountains and bridged seas. To the cowering slaves who

(Continued on page 9)

THE REGULAR WORK OF THE SUNDAY SCHOOL BOARD.

Book Publishing.

We have given special attention to the Board's book business. We have carried on an extensive business in books, and especially books of strictly denominational character or connected with our various training courses. There has been a very general demand that the Board's publishing work shall take on a large scope. A general study of this subject shows that any successful book publishing on our part aside from books which are related to our training courses, must depend upon the solving of two fundamental questions: First, we must create better markets for our books. Our facilities for distribution are limited. We hope through our new sales department to overcome this difficulty. Second, we have not hitherto had adequate facilities for binding. It is now believed that improved facilities are being offered to us here and if these do not prove satisfactory, we shall be compelled to have our binding done where we can get the best modern results.

In the meantime, the Board has issued during the year:

1. A memorial volume to Dr. Frost, containing his last sermon, a personal statement, and the relation of a remarkable experience. This booklet is for free distribution and is a memorial to Dr. Frost.

2. A Commentary on Philippians, by Dr. T. P. Bell. The concluding chapter being finished by Dr. William Lansford. This is the sixth volume in our Commentary Series. Price 75 cents.

3. "Church Organization and Finance," a manual for Baptist churches, prepared by a commission appointed at the last meeting of the Southern Baptist Convention. Price 60 cents.

4. The Life of Dr. R. J. Willingham, by Elizabeth W. Willingham. Price, \$1.50.

We have also made arrangements for the immediate publication of several other books:

1. A Commentary on Hebrews by Dr. S. J. Porter.

2. The first of a series of volumes by Dr. Len G. Broughton, presenting his weekly Bible lectures and outlines for use in public Bible classes.

3. "The Course of Christian History," by Dr. W. J. McGlothlin. This is a brief survey of church history prepared for young people and for class work in schools and colleges.

4. The Intermediate Department of the Sunday School, by L. P. Leavell.

5. "Sunday School Architecture," by Dr. P. E. Burroughs. An unusually fine presentation of effective plans for Sunday school buildings.

6. By joint arrangement between the Sunday School Board and the American Baptist Publication Society, and by the desire of the author, we will publish in the South the new book on theology by Dr. E. Y. Mullins.

Other volumes are now being considered about which announcements will be made later. Among these is a song book for pray-

er meetings, evangelistic service the Sunday school, etc.

Tract Distribution.

At the last session of the Southern Baptist Convention the Board reported the preparation of two tract series: A Denominational Series and an Evangelistic Series—twenty-two in all. At that time the first edition had been exhausted. Since that time we have had two additional printings, and in all 1,760,000 copies have been published, and practically all of these have been put into circulation. We are now furnishing these tracts free to all pastors upon application, not only in sets for general distribution, but also in packages of specially selected tracts for use in the every-member canvass or revival meeting. During the year this free distribution of tracts has cost the Board about \$6,500.00. Let us emphasize again that these tracts are for pastors to use. We want them to be used. They are free, the only restriction being that they shall be used—not wasted. We are ready to co-operate with any pastor for an effective campaign on his field.

We believe this to be one of the most far-reaching of the Board's recent ventures. We had expected to have ready by this time an additional series, to be called the Church Work Series. Plans have been partly matured, but the events of the last few months have so occupied the time of those responsible for the preparation of these new tracts that it has been impossible to proceed with this and other series. We still have the matter in hand, however, and hope shortly to outline the topics and writers of this second series.

Our Periodicals.

The periodicals of the Board have continued in popularity and our sales have greatly increased. We have made no addition during the last year to our list of publications in the Uniform Lessons. In the Graded series we have added a Third Year Senior Course on the Old Testament, prepared by Dr. J. R. Sampey. The most noticeable feature has been the increase in the sales of the Graded periodicals. The largest net increase during the year in any of the departments is to be credited to the Graded periodicals.

It must not be forgotten that the Board's life is vitally connected with its periodicals. Our profits from book-making will always be meager and the profit from church and Sunday school supplies is limited. The periodicals, however, for both the Uniform and the Graded Lessons are the source to which the Board must look for maintaining its work.

Many improvements should be made in these periodicals and especially in connection with the introduction of the Improved Uniform Lessons which begin with 1918. But all editorial plans must wait on the all-important question of increased costs and can hardly be even considered until we can see our way in the new conditions.

For members of the Southern Baptist Lesson Committee we nominate: E. C. Dargan, B. H. DeMent, J. B. Gambrell, J. P. Greene and J. R. Sampey, with the Corresponding and Editorial Secretaries of the Board.

The B. Y. P. U.

The work of the Baptist Young People's Union has continued with great success. Our two special field workers, Mr. Arthur Flake and Mr. E. E. Lee, have to their credit a most remarkable movement for young people's work. The Board has also increased its appropriations to the states, and as a result several new State B. Y. P. U. Secretaries have been put in the field.

The relations between the Sunday School Board and the Southern Baptist Young People's Union have been of the most intimate character. The great impetus in this work, however, comes in the various states where the B. Y. P. U. work is related directly to the State Mission Boards. It is well to understand that in the South the B. Y. P. U. work has been in a peculiar way related directly to our regular denominational organizations. State and city organizations have come into existence and proved wonderfully serviceable, yet the work has been carried on through the State Boards. The close relationship of all young people's organizations with our general denominational agencies has been one of the strong features of our work in the South, and accounts largely for its pre-eminent success. This has served to make our work compact, conservative and aggressive. The Sunday School Board has had the most intimate relations with all the state workers, and our plans for young people's work are heartily co-operated in by all these workers on our field.

Special Days in the Sunday School.

The several special days which have become such a feature of our Sunday school life in the South have been carried through during this year as before. Missionary Day in the Sunday School, which is the last Sunday in March, is observed in connection with the Home and Foreign Boards, who bear the expense of exploitation, though we co-operate with them in all the plans and this year largely supervised the preparation of the material and its distribution. Baptist State-wide-go-to-Sunday School Day, on the last Sunday in September, is a great rally and state mission day. In the preparation for this day we co-operate with a committee of the organization of State Secretaries.

We shall this year, in co-operation with the Education Commission, do our part to help establish a new day, the last Sunday in June, to be devoted to Christian Education. A more detailed report of this will be made by the Education Commission. We are glad to co-operate with this new official agency of the Convention in doing all in our power to bring this subject of Christian Education before our Sunday Schools. Great things are expected through this day in June from an educational standpoint, though money returns are expected in most of the states.

By the establishment of these three special days we have been able to relate the Sunday school directly to our organized work for missions and education. We hope ultimately some plan may be worked out by which the Sunday schools may be as directly related to the philanthropic work of the denomination.

Our Plans For the Training of Teachers.

These plans include:

The Convention Normal Course.
The Convention Post-Graduate Course.
The Lecture Course with Certificate.
The Reading Course with Certificate.

Our Organized Class Plans.

The developments of recent years have amply demonstrated both the wisdom of the Board's policy and the resourcefulness of our field forces in dealing with the delicate and difficult conditions arising in connection with organized class work. Without antagonizing other class movements, we offered our own classes, as follows:

The Convention Class for men and women.
The T. E. L. Class for mothers.
The Berean Class for young men.
The Fidelis Class for young women.
The King's Teacher Class for prospective teachers.

These classes have gradually won their way, increasing constantly in popularity and influence. Besides these special class names and schemes, which we have especially emphasized, we offer a complete schedule of names and plans for all classes from the Junior Department up through the Adult Department. Thus we have the most complete plans for organized classes ever offered by any denomination. During the past year we have made special provision for the registration of Intermediate classes and have issued a suitable Registration Certificate especially for classes in this department. As indicating something of the extent to which our Organized Class Department is serving our people, 2287 classes have enrolled with us and these classes have a total membership of 60,574.

THE CAMPAIGN FOR MINISTERIAL EDUCATION IN MISSISSIPPI.

By L. R. Scarborough.

I am writing this word through the Baptist Record to the brotherhood of Mississippi explaining the Southwestern Seminary's part in the campaign for ministerial education, to be conducted during the month of June under the leadership of Secretary Lawrence.

The brethren will remember that the last convention approved a report of a committee asking for \$1000.00 this year to the running expenses of the Southwestern, together with certain sums asked for the Louisville Seminary and Mississippi College.

I now express to the brotherhood our great appreciation for this consideration and am explaining in this article what the \$1,000.00 that comes to the Southwestern Seminary will be used for.

The Southwestern has endowment enough to pay less than half of its running expenses. The fact is that it needs more than \$20,000.00 above its income from its endowment interest in order that we may give free tuition to our students.

Our enrollment this year, not counting the summer term nor the correspondence students, is 337. Fifty-three of these students are Mississippians. These 53 have been actually studying in the Seminary this year. There are 66 members of the Mississippi Club, which includes the wives of the preachers, but 53 of them have been actually tak-

ing courses of study. It has cost something more than \$5,500.00 to give free tuition to these students and we are asking Mississippi to pay only \$1,000.00 of this money. Texas has paid the larger amount of the running expenses of the Seminary so far. Our state has just appropriated and paid \$10,000.00 out of her educational campaign on this fund. I believe that the brethren everywhere will feel that now Mississippi ought to help take care of her own students in the Southwestern Seminary. Mississippi has never been called on to help on the endowment and until now has not been called on to help pay our running expenses. Surely the brethren will want that the Mississippi boys shall be well taken care of here and that Mississippi churches should cooperate in this matter.

I call your attention to the fact that a contribution to the Southwestern Seminary is not only a contribution to theological instruction, but is also a contribution to missions, evangelism and all other kingdom work, for during last year, from October, faculty and evangelists (there being six of them) held 412 revival meetings, preached 17,517 sermons, led to Christ 9,014 people, baptized 7,565 and including these brought into Baptist churches 11,165 people and raised in cash for the Lord's work \$208,647.00. This was done while they were at work in the Seminary eight months of the year.

It is hoped that this appeal will strike in on the hearts of the pastors and brethren in Mississippi. As a necessity of life for the Seminary the brethren must help. If Mississippi and the other states appointing trustees to this Seminary will pay the amounts that they have proposed to pay we will just about come out on running expenses this year. It is hoped that none of them will fall down, but that all of them will go above the amount pledged.

Of course the brethren understand that all moneys are to be sent to Secretary Lawrence and by him to be forwarded to Mississippi College the Southern Seminary and the Southwestern Seminary.

In this appeal I urge the brethren to stand by in this offering and in other ways the young preachers in Mississippi College and in the other schools in Mississippi and the students of the Southern Seminary at Louisville.

If the pastors will put this matter in the hearts of the brethren in their churches, the necessary funds to take care of all these ministerial students will be raised. May God grant that it will be so.

Fort Worth, Texas.

QUERY BOX.

Will some one please explain the following:

1. Is it right for one member of a Baptist Church to commune with a member of another Baptist Church of the same faith and order? If so, under what conditions, if any.
2. Where a pastor is pastor of more than one church, is it right for him to commune with each?

Sincerely,
YOUNG PREACHER.

THE NATION'S PRAYER FOR ITS DEFENDERS ON LAND AND SEA.

By Richard H. Edmonds, Editor Manufacturers Record.

O, Thou Great Jehovah, God of love and mercy, we come with hearts bending beneath the burden to ask Thee to safeguard the loved ones whom we are sending to fight Thy battle for humanity, for liberty and for civilization. We have gone forth to war in Thy name and for Thy honor and glory.

To Thee, O Christ, who didst drive by Thy withering command and by physical force from the Temple those who had polluted the house of God, we come asking that Thou wilt protect those who fare forth to the struggle to save from pollution and ruin the Temple of God's eternal Truth of Liberty, Justice and Freedom for all mankind.

Thou hast said O Christ, "blessed are the peacemakers, for they shall be called the Sons of God." These men are the peacemakers of the world today, and but for them the world might never again know peace. Hold them, O Lord of Heaven and earth as Thy Sons, precious in Thy sight.

May Thine everlasting arms be about them. May Thy boundless love and Thy mercy, that never faileth, be ever around them. May they have a conscious realization of Thy Divine presence keeping them from evil, ministering unto them in every hour of trial and suffering.

As the mother broodeth over the infant which she clasps to her breast, so, O God, this nation broodeth in love over its sons whom it is calling to take up their cross and follow Thee. Hear us, O Father of infinite love, as we plead for these loved ones. Keep them as in the hollow of Thy hand; be Thou their shield and buckler; send Thy spirit into every heart that the love of God may fill their lives. When tempted, may the still, small voice of God call them from the power of sin and keep their lives clean and unspotted in Thy sight.

We have now heard Thy command, O God, to "go forward" and, like Thy people of old, we follow Thee. May the way be opened for us. May Thy love and power be as a pillar of fire by night and as a cloud by day to lead us on.

As we commit ourselves and our loved ones to the fight for righteousness we would again, O God of Love, whose love exceeds all earthly love, pray for the men who on land and on sea are offering their lives on the altar of civilization and of God's service.

Amid all storms of sea or the shot and shell of the battlefield, amid the temptations of life, and in the lonely hours when, with aching hearts their thoughts turn to the dear ones at home, be to them an ever-present help. Comfort them with more than a mother's tender love; whisper, cheer into their straining ears and touch their hearts with the peace of God which passeth all understanding, and unto Thy name shall we give praise now and forever more.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Two of our delegates did not get their names in the list from the fact that never having been delegates before they failed to turn in their cards when they registered, so were named as visitors. We greatly regretted this but as secretaries we could not help it.

The session given to our missionaries at the convention was a blessed one; through them we heard the Macedonian cry from the nations afar. Many were in our audience who are waiting to be sent in answer to the Macedonian call, but for lack of funds they can't go. The need of the foreigners in our midst was very emphatically laid on our hearts during this session.

The training school hour at the convention was said to be the best hour we have ever had. The women of the South are bearing the burden of the new building for the training school with a great deal of courage and are hoping to open it next October free of debt. Though it is only ten years old, we had the pleasure of welcoming two of its daughters who have been in China seven years and are now at home on their first furlough.

New Orleans Baptists are a splendid, consecrated body and deserve much credit for their lovely hospitality. Mesdames Weishaaupt and Falvy and Miss Georgia Barnette and their co-workers were day and night "on their job." Personally we are under many obligations to each of them.

The Secretaries and Field Workers Council Monday was a profitable session. The day was spent in discussing outlines for a W. M. U. Manual. This will give our W. M. U. workers an opportunity to become as efficient along this line as our Sunday school teachers are in Sunday school work.

Speaking of delegates and the appointment of the same, nearly every state expresses a desire to learn of some better plan than we now know of. One sister from our state suggests that the secretary should go with each delegate and see that she is properly registered. That appears on the surface an easy matter to do. But is it? Because the corresponding secretary was in committee meetings all day Wednesday our Miss Traylor took the cards to the First First Methodist church at eight o'clock that

morning and remained there till six that evening. Next morning Miss Lackey took the remaining cards there and waited till eleven o'clock for delegates to come. She thereby lost nearly all the morning session; and still all were not pleased. Help us, sisters if you have suggestions. We are certainly open to anything that will solve a troublesome question.

"IN THIS IS MY FATHER GLORIFIED, THAT YOU BEAR MUCH FRUIT."

The above is the watchword chosen for our Union this year. As we, who attended the convention, were lifted up and shown the opportunities for service in the different fields, we also caught a vision of a great host of women bearing much fruit for His glory. Among this host there were some serving Him among the heathen, some in the home land among the immigrants, some in the mountains, some in the crowded cities and some in the local churches and homes. If you are not among those who have found their places for fruit bearing, may you immediately find the place in which you may best glorify Him.

Mississippi had a larger number of women at the woman's meeting in New Orleans than any other state. I am sure those who attended feel a deeper interest in the things for which the Union stands than before.

A correspondence course for our Y. W. A., G. A., R. A., and Sunbeam leaders has been prepared by the Young People's leader, Miss Mary F. Dixon. It will be ready for use early next month. I am sure this is a great opportunity for our young people to become more efficient leaders. A certificate of efficiency will be given each one who completes this course.

Miss Lackey is away this week spending a few days for recreation after those strenuous weeks preceding the convention.

The luncheon to the women missionaries Saturday afternoon at 1 o'clock was a very enjoyable occasion. It held a peculiar joy for the Mississippi delegation for our own Miss Lackey gave a toast "to Mothers of Missionaries." The following is a copy:

"Our heart-strings have filled as we've joined in the toasts
 To our messengers here from far ocean-washed coasts,
 As well as to those in this home-land so dear;
 But now may I ask that we drink in this clear,
 This crystal-like, life-giving ale to some others?—
 May we join in a toast to our missionaries' mothers?"

Each heart here, methinks, throbs a gracious
 'Amen!'
 'Tis a theme the earth echoes again and again;
 E'en the Father whose love gave the lost world His Son—

His only begotten, Heaven's first missioned One—

Chose as agent to serve one approved 'bove all others,
 And thus forever proclaimed His opinion of Mothers!

Then here's to the mother who's gone on Above

And left to her child her mantle of love
 In which she enfolded earth's suffering ones,
 Whom she longed to have know how a Savior atones.

Aye! the sweetest of joy comes from 'working together,'

The Missionary Child linked with now sainted Mother.

And here's to the mother who 'bides by the stuff,'

Her heart-thoughts are with us, and her yearnings enough

To call forth a tear as she thinks of her own,
 From some far mission-field; but faith's calm undertone

Rings true in her soul and all other tones another—

Yes; we'll drink to the Missionary's home fettered mother.

And here's to the mother who is with us today!

Thrice welcome, beloved, since for those who are away,

As well as your own gracious selves do you lend

Unspeakable joy to the hour, may we blend
 Our souls and our voices in songs all together

And we toast from full hearts each missionary's mother!"

Another particularly effective toast was given to "Women Foreign Missionaries" by Mrs. Bessie Tift, of Georgia, and also one to the Home Missionaries by Mrs. Falvy, Louisiana.

Mrs. Tift, of Georgia, said to the foreign missionaries present:

"I bring you a message of love cheer and encouragement from the Women's Missionary Union of one million representatives. I have gathered this precious love for two months, from Texas to California, from Maryland to Florida. I have brought today the vase of precious nard, and shall break it, as Mary did when she anointed the precious head and feet of the Savior at a supper in His honor. So at this time I break this Alabaster Box (showering the foreign missionaries with pink roses) containing our love for you, at this luncheon given in your honor by the Woman's Missionary Union.

"Our love is an added part of the pure love of God for you (holding up the Bible) in this Book, which tells of Jesus and His love for us. These flowers, like the vase, will pass away, but God's love for you will not pass away. This Book gives you the words which were the key note of the Convention: 'Bear much fruit.' In this Book, also, you find the commission to take the message of love to all peoples, and if you abide in me as I abide in you, you shall ask

what you will and it shall be done unto you. Bring forth much fruit, that your joy may be full."

The following review of the work of the State was given in a two minute talk by the State vice-president:

"It seems an anomalous assertion to state that two perfectly good halves of the same object will not make one perfect whole. Yet when a State's fiscal year runs from November to November, that report which embraces the interval from May to May will not fit as a whole. It must represent two halves of different years. It must tell of some things past and complete; of some other things but half done.

"Mississippi has met her apportionments. Has organized more than a score of societies above the number set for her by the Union. Has looked carefully and prayerfully after her three special missionaries on the Foreign Field. Has the Mary Anderson school in Canton built up to the second story. Has one college which supports the blind girls' school in Canton. Has completed and paid for her Good Will Center, said to be one of the best buildings for the purpose in the South; and has magnificent aims for our training school.

"Our women have been quietly faithful throughout a year of distressing storms within the State, which played havoc with crops; watching meanwhile her men in Khaki hail forth to camps—and to an unsolvable future. Remembering meanwhile that though the mountains may depart and the hills remove that His kindness will not depart nor His covenant of peace be removed."

DEPARTMENT OF THE CONVENTION BOARD.

(Continued from page 5)

know not what to do with their new found liberty he says: "Stand still and see the salvation of God." Then, in obedience to the divine command he struck the sea with his rod and the waters lifted as solid walls on both sides of them and the strong east wind, directed of God, makes the depths of the sea a way for the ransomed to pass over. History has no scene more picturesque than this wild night march, in the roar of the tempest, amid the flying foam while the glimmering waters stood up like a rampart to protect their flanks; the full moon of the passover above them, shown and hidden as the swift clouds raced before the storm; while high and steadfast overhead, unshaken by the fiercest blast, illuminated by a mysterious splendor, stood the vast cloud which veiled like a curtain their whole host from the pursuer. It was indeed a sublime spectacle; it was a divine manifestation; it was the supreme proof of the leadership of God. Southern Baptists, face to face with apparently unsurmountable difficulties, are likewise commanded to go forward.

2. This is God's method.

The God of nature and of grace is always moving forward. So distinct have been each of His successive steps in the progressive movements of the world-life around us

that scientists observing these steps have endeavored to construct a system by which to account for all there is in the world today. This system they call evolution. But what they have discovered is nothing more than the foot prints of God in His forward march in nature.

In grace there are also evidences of a forward movement. Religion has all along been aggressive and progressive. From the moment when God first called Abraham out from among his people, God has proceeded step by step to lead his chosen family, threading their way for them through all the perplexing problems until they are established in the promised land. Then through all their national history He overshadows them until the canon of law is complete and the international life of the world is prepared for the greatest event of all history the birth of Christ. Through it all the command of God to His leaders has been "Speak unto the people that they go forward." That command has not changed. The forces of King Jesus must go forward through the Red Sea of difficulty, across the deserts of indifference until at last every Jericho of sin and unbelief have been overthrown and the promised land is theirs.

3. The only hope of safety is in a forward march.

There is safety only in a forward march for God. To turn back is death. To stand still is to decay. To live we must go on. As believers we have professed faith in Christ. If we fail it is because we fail to put into practice what we hold in theory. Then let us accept the Lordship of Christ and all will be well. Let us cast our faith into the great deep of His love and no storms can ever move us from our moorings. Let us as Southern Baptists push on into the thick of the battle; struggle on up the steep of duty; strike the sea of every difficulty with the rod of faith, and as we march and struggle and believe remember that after the battle is over then cometh the victor's crown.

THE KINGDOM FINANCE IDEA.

The greatest question before Baptists today is, how can we finance our mighty kingdom task? The work has grown far faster than the support we are bringing to it. Unless a change is wrought in the methods by which we have sought heretofore to gather funds for the support and advancement of the Lord's work, we are going to come to confusion and defeat.

The whole trend of thought in the Baptist mind, as shown at the recent great convention, is towards methods of systematic giving. The budget plan is growing in favor. The most advanced position taken by any state so far, in the matter of systematic finance, is that adopted by Mississippi. The kingdom finance idea, which forms the basis of our budget system, is the idea that will ultimately prevail, if the churches of our denomination ever come to uniformity in methods of kingdom support. The gist of that idea is that every cause in the Lord's work should have equal emphasis and impartial support, according to its need and in pro-

portion to its requirements. When we come to giving on this sort of basis we will be giving to God and His work, and not to men and their special appeals. This sort of giving God will honor. This sort of giving will develop the grace of giving in the lives of our people.

May the Lord lead our pastors and people to give this matter their prayerful study, and open their hearts to its mighty significance.

N. T. TULL,
Budget and Layman Supt.

AN URGENT APPEAL WITH THE ENDORSEMENT OF THE SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention, while in session in our city, passed unanimously the following resolution concerning the St. Charles Avenue Baptist Church: "Be it resolved that this convention hereby heartily approves the efforts of the St. Charles Avenue Baptist Church of New Orleans to erect a house of worship suitable to its needs and commensurate with its opportunities in this great city and its proximity to the thousands of students attending schools in its immediate vicinity, and commends to the consideration of the Home Mission Board and the brethren at large the appeal of this church for this purpose.

The St. Charles Avenue Baptist Church is located in the main residential section of New Orleans, and within six blocks of Tulane University and Sophie Newcomb College where thousands of students attend each year from all parts of the South. The present building is small and entirely inadequate for the community in which it is situated and the work to be done. Some of the classes in the Sunday School have to assemble in the vestibules and halls of the present building. The church cannot make any further progress without better equipment.

The house of worship needed will cost \$50,000. The three hundred members of the church are not financially able to build it. However, they will raise in cash \$10,000 and assume a debt of \$10,000. The Home Mission Board is expected to give \$10,000 for this purpose. That will leave \$20,000 to be secured from the churches and brethren at large. We appeal to every one who reads this call to send a contribution to O. L. Benway, treasurer, care New Orleans National Bank, New Orleans, La., who will furnish receipt for same. We pray you most earnestly to consider carefully this most urgent appeal.

Fraternally,

B. P. ROBERTSON, Pastor.
Improvement Committee — E. D. McKellar,
Chairman; O. L. Benway, Treasurer.

Our sympathy is with Dr. B. J. W. Graham, editor of the Christian Index on account of his losses in the terrible fire that swept a large section of Atlanta a week ago. The savings of years were swept away in a few minutes.

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ADVERTISERS PUBLICATION

nation is copious, poetical, sublime; but he is illogical and has no power of arrangement or construction of ideas. He has unmeasured ambition and is omnipotent in Virginia. He kept Madison out of the United States Senate. He was the laziest man in reading I ever knew, and av- aricious beyond the love of popularity. He was an implacable foe to the con- stitution of the Union. Washington offered him the position of secretary of state when absolutely sure that it would not be accepted.

His political fall was due to his adoption of Hamilton as an idol and the doctrines of Federalism as his po- litical creed. He abandoned the Re- publican advocates of the constitu- tion, and the apostasy sent him to nothing in the estimation of his country. He lost, at once, all the in- fluence which Federalism hoped to gain by cajoling him to itself.

He was more remarkable for in- trigue and cajolery than for elo- quence. The effect of his name among the people crumbles like a dried leaf when they become aware of his apostasy. The idol of Vir- ginia beyond all others, he went to his grave with less than indifference.

John Marshall.

Hamilton wants Marshall in Con- gress and Marshall is willing to come, hence I conclude that he has plied Marshall well with flattery and solici- tation. He has been acting under the mask of Republicanism, doing more mischief than will be possible when the mask is thrown off. His lax and lounging manners have made him popular in Richmond. With a profound hypocrisy, many thinking men believe, he comes forth with all his English principles.

He is a crafty chief judge, who sophisticates the law to his mind; by the turn of his own reasoning, re- vealing a cunning and rancorous ha- tred to the government of his coun- try.

John Randolph.

When he deserted the Republican party, a feeling of dismay in Con- gress resulted, but the party recover- ed its composure and did its work. At first, his assault on the adminis- tration caused alarm, some thinking the government would be torn to pieces. By his popular eloquence he was an unrivalled leader in the House. He treated the Federalists with ineffable scorn, yet was in bit- ter opposition to Jefferson. He vot- ed with the Federalists, but was al- ways in the minority. Only four or five Republicans followed him.

Edmund Pendleton.

He was the ablest man in debate I ever met. He had not the poetical fancy, the sublime imagination and overwhelming diction of Patrick Hen- ry, but he was cool, acute, resource- ful.

George Wythe.

He was the honor of his own time and the model of future times. One of the greatest men of his age. (He taught law to Jefferson, Marshall and Henry Clay.)

Richard Bland.

The most learned and logical man of his day.

Comment.

We are apt to forget the human- ness of those mighty men who built the temple of freedom in America. Those brave old days easily recede

into the domain of poetry and a grateful posterity yields to the il- lusions of harmonious ideals, lofty courtesy, mutual admiration, and un- selfish co-operation. These quota- tions from Jefferson rudely dispel the dream; yet, underneath all those rug- ged contests and acrimonious de- bates; behind those bitter jealousies and uncouth manners, there lives the spirit of freedom and patriotic devo- tion. For this we willingly forget their wrangles, hallow their names, and weave impartial chaplets for their imperial brows.

The Washington selections bear the dates on which they were writ- ten. This has not been practicable with the others. The sentences are set down in mass, though they, too, were written at intervals through the years.

Jefferson and Hamilton underesti- mated the intellectual force of the man who, above all others, was the creator of the republic. He was calm, just, impartial, of no party, patient- ly considerate of every problem, and profoundly wise in his judgments. His mental movement was slow, his scholarship limited, which he keenly lamented, but his vast common sense and imperial character gave him easy ascendancy over all his countrymen. He was the colossus of that cabinet room, and the two learned discord- ant statesmen never omitted the re- verence due to his majestic, dominant greatness. His nationalism rose su- preme over the old, narrow, obstruc- tive colonialism and the star of his hope was a great republic in the Western Hemisphere. He was not long in discovering that parties are inevitable in the life of the nation, and that his ideals and sympathies were more in harmony with the party of Hamilton than with the party of Jefferson.

The alarm of Jefferson over this mighty reinforcement of Federalism was genuine. Fertile in stinging ep- ithets, he called Hamilton and his followers aristocrats and monarchs, whom he suspected of secret designs against the liberties of the common people.

Political scurrility ran riot. Hate met hate and oburgation taxed it- self to blacken Jefferson's name. He has a great advantage over his ad- versaries in the fact that while their reproaches were spoken and forgot- ten, his own were written and per- petuated. The bitter political feud between himself on the one hand and Patrick Henry and John Marshall on the other, was most unhappy for Vir- ginia and the whole country. Henry came to regard him as a pernicious innovator and a dangerous infidel, at the same time not hesitating to say so openly. These noble, ambitious patriots, in their lower moods, could be very cruel and unjust to each other. They tried to soil reputations, but posterity laughs at the futility, and crowns them all with honor. Henry's charges have fallen into ob- livion, and Moses Colt Tyler's de- licious biography of Henry clears away every one of Jefferson's. Both were intensely human, and the frail- ties of pride and rancor cling to their great souls like seaweeds to the keels of modern dreadnaughts. So we may not ascribe Jefferson's mistaken, overdrawn statements to intentional misrepresentation, but rather to old alienated feelings and to failing mem- ory.—Religious Herald.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

ELIZABETH ANNA KELLY.

On the 17th day of May, 1917, the death angel entered the home of Mr. and Mrs. A. B. Kelly, of Isola, Miss., and took away their bright little five year old daughter, Elizabeth Ann. She was a sweet and an obedient child. She was loved by all who knew her. The many friends of her heart broken parents extend their deepest sympathy in this sad hour. God called her away from this earth before sin had stained her life, and her going becomes a great tie to bind us closer with God. He knows best, so let us bow in humble submission to His will until He shall call us to meet her in the Great Beyond. May God's grace sustain the bereaved ones at this time, is our prayer.

R. L. Wallace.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensable family remedy. It allays pain, heals the wound, and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes, "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25c a box at druggists. For FREE sample, write to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Adv.

BEDFORD CITY, VA.

Rev. J. W. Hickerson, one of the evangelists of the Home Mission Board, conducted an unusually good meeting at Bedford City, Va., in April. There were 77 professions of faith in Christ or 55 additions to the church—46 by baptism.

Mr. Hickerson is a close Bible student, a clear, logical reasoner, and a very forcible speaker. His work was helpful to the pastor and people. Mississippi is to be congratulated on the prospect of having him with several of her churches this month.

HUGH C. SMITH, Pastor.

MARTHA JONES BAILEY.

Born January 23, 1842; joined the Baptist church at Pleasant Hill, July 1880; married to the late Rev. W. H. Bailey, September, 1887, with whom she lived happily for fourteen years. Her spirit passed from earth to heaven, May 15, 1917. Her body now rests beside her husband's in the cemetery at Fair River church in which she was a consistent member. Her memory will ever live as a noble influence and a sweet benediction in the hearts of the many who knew and loved her.

"Blessed are the dead who die in the Lord."

S. A. W.

ELDER S. O. Y. RAY.

In a letter from Mrs. Fleetwood Rice, of Tuscaloosa, Ala., she informs me of the death of her father, Elder S. O. Y. Ray, which occurred in her home May 9th. I feel impressed to inform his many friends resident in our State of the passing away of our beloved brother. The writer could fill columns of our paper with facts relative to the life and character and work of this faithful servant of Christ. His life's work was given to the states of Mississippi and Alabama as pastor, evangelist, missionary, enlistment secretary, church builder, etc. Having finished the work God gave him to do, he rests from his labors, the rest of a glorious immortality. May God bless and comfort the sorrowing hearts of his devoted wife and affectionate children is the prayer of the writer who mourns his loss by death of one of his dearest, best beloved friends.

O. D. BOWEN.

Gulfport, Miss.

RESOLUTION OF RESPECT.

Whereas, God in his wisdom has removed from our midst our sister, Mrs. M. J. Jackson to whom our entire society looked for counsel and leadership.

Be it resolved first, that in the death of Mrs. Jackson our society has lost an appreciated and valued leader and a safe and honored counselor. Resolved second, that while we shall miss her dear presence, her wise counsel that we shall in sorrow bow in submission to our Father and extend to the family our deep sympathy.

Resolved third, that a copy of these resolutions be sent to the Baptist Record and that they be spread on the minutes of our society.

Mrs. A. J. Davis, Mrs. Tharpe, Mrs. A. T. Tatum, Mrs. J. W. Spooner, Mrs. T. L. Boydston.

IN BIBLE LANDS.

During the recent meeting of the Southern Baptist Convention I was granted the privilege of making a statement about the terrible suffering in Bible lands and of requesting our Baptist people to organize committees in every community of the South for the purpose of securing funds for the relief of this suffering. I wish to make this further statement through the columns of your valuable paper:

First. In Asia Minor—in Bible lands—in cities where the early apostles labored, men, women and children, haggard and emaciated, dressed in mere strips and scraps of clothing are waiting for food. Re-

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, Nashville, Tenn.

finer women, some of them graduates of the Mission schools take their old ragged skirts from off themselves to wrap about their new-born babes. Their only hope of succor is from Christian Americans.

Second. The only way to help these people is to send money. distribute it among them and let them buy food. Living supplies are high in price but they are to be had for the money. The American committee for Armenian and Syrian Relief with headquarters in New York sends money to be distributed by the missionaries on the field. The money does not fail to reach them. This committee does not use any of the funds for expenses. Mr. Chas. R. Crane is treasurer.

Third. Remember, oh, remember, the story of the rich man and Lazarus. Don't forget the Good Samaritan. Think of Jesus words, "In as much as you did it unto one of the least of these," etc, consider this as one of the great missionary opportunity. Our Baptist people are thinking of Russia as a coming Mission field. There are forty thousand orphan children in one city in the southwestern part of Russia.

Fourth. Call a public meeting on Sunday night and make an appeal to the whole community. If you want more information write me 815 Carter building, Houston, Texas.

Sincerely,

RUSSELL A. HARTY.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

CLEANLINESS

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere. In bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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THE BAPTIST RECORD, Jackson, Miss.

TO THE PEOPLE OF MISSISSIPPI.

State of Mississippi,
Executive Department.

The President has by proclamation, established Tuesday, June the 5th, as Registration Day, and stated, "The day here named is the time upon which all shall present themselves for assignment to their tasks. It is for that reason destined to be remembered as one of the most conspicuous moments in our history. It is nothing less than the day upon which the manhood of the country shall step forward in one solid rank in defense of the ideals to which this nation is consecrated. It is important to those ideals no less than to the pride of this generation in manifesting its devotion to them 'that there be no gaps in the ranks.'" President Wilson also lays emphasis upon the fact that this day should be "approached in thoughtful apprehension of its significance and that we accord to it the honor and meaning that it deserves," that "our industrial need prescribes that it be not made a technical holiday, but that the stern sacrifice that is before us urges that it be carried in all our hearts as a great day of patriotic devotion and obligation when the duty shall lie upon every man, whether he is himself to be registered or not, to see to it that the name of every male person of the designated ages is written on these lists of honor."

I cannot too fully endorse this message to the American people. On June the 5th our country takes the initial step in preparing for a struggle upon the success of which our future as a free, democratic and happy people rests. Those who come within the limits for registration should regard it as a privilege that they are permitted to be enrolled on the lists from which will be drawn those who are to be first on the fighting line. Those who do not come within the age limits should in every way honor and encourage those who do. We should honor those who are the first to come forward and offer for service. Registration Day should be celebrated in a serious spirit and outside objects and interests should not be allowed to intrude thereon.

I would discountenance elaborate and costly decorations and the spirit of volunteer service should be foremost.

The registration places should be the center of interest and be decorated with the national colors and emblems. I would suggest that at seven o'clock in the morning when the registration booths open, the church bells, the fire alarms and factory whistles be sounded, thus letting the people know that this momentous day is being ushered in. Our patriotic people should inaugurate parades during the day, and those of registration age should be a leading feature. The parades should stop at the registration places and patriotic music be played and songs sung to indicate our feelings. Those who register should be presented with a badge of simple design with an appropriate motto. It would be most fitting for our people to meet in public assemblage after the registration closes and that speeches be made, music rendered

and the message of our President read.

What I wish to impress upon our people is the solemn duty each and every one of us owes to our country in this most important crisis of our history. We are engaged in a struggle with the greatest military power of modern times, a power that for forty years has been preparing for world domination, to place autocracy above democracy, and a power that is yet prepared to struggle on a gigantic scale. The undertaking to which we have pledged our every resource calls for public and personal sacrifice and we should gladly make it.

Realizing the great importance of June 5th, 1917, I, Theo. G. Bilbo, Governor of the State of Mississippi, do issue this my

Proclamation,

calling upon every man, woman and child within the borders of our great State to do his or her part. Many of our citizens, especially of the colored race, are not educated and are not informed that they are required to register and the very serious penalties imposed for failing to do so. I urge the white people, those of the colored race who are educated, all employers of uneducated labor to instruct the ignorant of the importance of registering and the severe punishment prescribed for those who do not. I would especially regret to see ignorant colored or white people punished for omitting to register when such failure was not intentional but from lack of knowledge of the necessity for it. The law imposes a penalty of one year in the penitentiary for evading registration. It is the duty of every male citizen of Mississippi between the ages of 21 and 31—black, white, yellow, or red, sick or well, crippled or blind, married or single, convict or free, to register and the matter of exemption is one to be considered and passed upon later by the exemption board. I would urge upon every officer of the law to warn those that they must register and to notify the authorities for failure of any one to do so coming within the prescribed limits. The law makes it their duty to do this. There is also a severe penalty imposed upon any one who attempts in any way to prevent eligibles from registering.

I most seriously urge corporations and large land owners to warn their employes that they must register, and ask that they furnish conveyance and means of transportation, where necessary, to enable them to go to the registration booths.

I ask that every newspaper in our State give the widest publicity to the necessity for registration so that all will be warned. Ignorance cannot be plead as an excuse. For fear that some may attempt to conceal their age, I wish to remind them that our school records show the ages of all who ever attended our public schools and our poll books show this as to all who have ever registered.

There is an enormous expense connected with this registration, and while the Federal government has made provision to pay for all service where demanded, I feel that every one, the county board of registration, the precinct registrars, and any one who performs a service on the 5th of

June should donate his service without compensation, glad to do his part in the great cause to which we are all pledged and feel honored that he has been called upon to do it.

Let there be no slackers in our midst and let us show to the world that patriotism still lives in Mississippi.

In Testimony Whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed this the 29th day of May, A. D., 1917.

THEO. G. BILBO, Governor.

JOS. W. POWER, Sec'y of State.

Less of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

Adv.

I heard a man ask the late Booker T. Washington if he objected to being called a negro.

"Do you object to Caucasian?" returned the noted African.

"No," said the white man. "Well," replied Dr. Washington, "I'm properly called a negro, and for the same reason that you are called a Caucasian—a matter of geography."

The thing which Dr. Washington didn't like was to be called a colored man. That implied, said he, that the African is the only colored man in the world, which is grossly untrue. Nearly all Asiatics are colored, and so are our Indians and Esquimaux.

"But," was the great negro's final rejoinder, with a laugh, "call me any-

thing but a fool, and I won't object."

Two old Scotch ladies were talking about the recent British successes. Said one: "Is it no wonderfu' that the British are aye victorious over the Germans?" "Not a bit," said the other old lady. "Dinna ye ken the Breetish aye say their prayers before gain' into battle?" "But canna the Germans say their prayers as weel?" "Hoot!" was the reply, "jabbering bodies, wha' could understand them?"

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for June 10.

JESUS CRUCIFIED.

John 19:16-30.

Golden Text: "Christ died for our sins" (1 Cor. 15:3).

Connection with last lesson.—The intervening section between last lesson and the present one sets forth the mock trials of Jesus only four of which John records—that before Ananias, Caiaphas, and two before Pilate. John omits that before the Sanhedrin and Herod. Before the Jewish authorities He is tried on the charge of making Himself the Son of God; before the Roman authorities, on the charge of sedition against the Roman government, in His claims to be a king. To both these charges He pleads guilty. But Pilate finds nothing seditious in the royal claims of Jesus. But the Jews are not satisfied. Like beasts that have scented blood, they clamor for His crucifixion and prevail.

Our lesson presents the Savior from three angles: (1) the Savior crucified; (2) the Savior speaking; (3) the Savior dying.

I. The Savior Crucified.

The hour of hours has at last struck. That hour toward which the Son of God constantly looked during His three years' ministry; that hour for which He was born into the world; that hour toward which eternity, for centuries upon centuries, had moved, is at hand. The Savior of the world was delivered to the Jews and they led Him away to be crucified. Jesus was in every way treated as a criminal. He was compelled to bear His cross. The other gospel writers tell of forcing the countryman, Simon of Cyrene, to bear the cross of Jesus. It is supposed that Jesus fell exhausted under the load. They came to "skull hill" and there they transfixed Him to the cross.

The Savior is crucified between two thieves. These were suffering the just penalty of their crimes. As a mock honor, Jesus is placed between the two criminals. This was one more "shaft of sarcasm" all the sharper both because it seemed to put Jesus in the same class as they and because they were of the same class as the man of the Jews' choice, Barabbas. He is completely identified with the transgressors and thus is fulfilled Isa. 53:12, "He was numbered with the transgressors."

The title which Pilate put on the cross is significant: "Jesus of Nazareth the King of the Jews." Pilate intended this to be a malicious, sarcastic, fling at those who had clamored for the death of Jesus. The title was written in three languages—Hebrew, Greek, Latin—the language of religion, the language of wisdom and culture, the language of imperial power. What was intended to be a sarcastic thrust at the Jews and their King was an unconscious proclamation of the universal dominion of Jesus Christ and that the na-

tions must bow before the crucified One recognizing that "His cross was His throne." The Jews wanted the title changed to "He said he was King of the Jews." But Pilate is firm now. He can say, "What I have written I have written." This splendid firmness had shown to better advantage if it had been exercised when the blood-thirsty Jews were crying, "Crucify Him."

II. The Savior Speaking.

The utterances of Jesus after He was crucified have been called the "seven words" from the cross. John gives only three. Those not given by John are: (1) "Father, forgive them; for they know not what they do" (Luke 23:34); (2) "Today thou shalt be with me in paradise" (Luke 23:43); (3) "My God, My God, why hast thou forsaken me?" (Matt. 27:46); (4) "Father, into Thy hands I commend my spirit" (Luke 23:46). We pass by these four "words" with the mere mention of them and deal primarily with the three "words" recorded by John in our lesson. (2) The first which John mentions is the Savior's second "word" from the cross, "Woman, behold thy son!" * * Behold thy mother!" These words were uttered to Jesus' own mother and to John. This disciple whom Jesus loved was to take care of the mother of Jesus. Joseph had doubtless died. The family was poor. Why did Jesus not commit the mother to His half-brothers? This has been used as an argument to establish the fact that Mary was the mother of but the one child, Jesus. The reason seems rather to lie in the fact that these brothers had no home; that John was the richest of the disciples and had a home.—Carroll. Anyway, with inexpressible tenderness, the Savior commits His mother to John's care. (5) The second "word" recorded by John is the fifth from the cross, "I thirst." Soldiers who have been wounded on the field tell us that the intensest pain possible to human experience is that of thirst. The thirst is unspeakable. What must have been the suffering of Jesus Christ who was undergoing not only intense physical suffering, the pangs of hell for a lost world! (6) The sixth "word" from the cross is strongly significant, "It is finished." Much depends upon what was finished. Our space will not permit theorizing, but going straight to the heart of the matter, only one interpretation is worthy of consideration. These words relate to Christ's work as Redeemer. What was finished? The work He came to do. Paul sets this truth in clear light in Romans 3:24-26, "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past. * * * that He might be just and the justifier of him that believeth in Jesus." The Savior's death on the cross was the completion of the divine provis-

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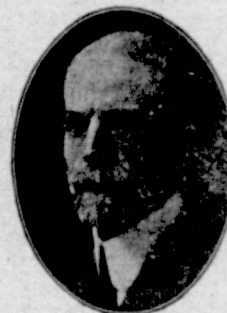
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ion for the redemption of the fallen race.

III. The Savior Dying.

"He bowed His head and gave up His spirit." If the death of Jesus Christ was no more than that of an honest martyr to truth; many a saint through the centuries has died more nobly. These went to their death with the praises of God in their hearts and upon their lips. God stood by them and cheered them in the hour of death. Something in the death of Jesus which necessitated the desertion of the Father. He died under the awful weight of the world's sin. The death of Jesus gathered up the threads of prophetic inspiration. "In my thirst they gave me vinegar to drink" (Ps. 69:21). This act at the cross was not accidental. "He keepeth all His bones; not a one of them is broken" (Ps. 34:20). The soldiers came to break the legs of the crucified to hasten death. Jesus was already dead. The fact He was already dead was not accidental. "They shall look upon me whom they have pierced" (Zech. 12:10). John finds the fulfillment of all these prophecies in the death of Jesus. Surely He is the Son of God, the Savior of the world."

FEDERAL COUNCIL MESSAGE.

A message from the Federal Council, recently held in Washington city, includes the following as special duties in the troubled times now on us:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit, to which as Christians we are especially committed;

To keep alive the spirit of prayer, that, in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the wor-

ship and service of Almighty God;

To guard the gains of education, of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdoms of the world the kingdom of the Christ.

THE WAY, THE TRUTH, THE LIFE.

John 14:6.

By W. E. Fendley.

The disciples were bewildered by the blaze of light into which they had just come. Jesus had been telling them that He was going away to prepare a place for them, and that He would come again and receive them unto Himself.

He had also spoken about His approaching suffering and death, and had said that He would rise again from the dead.

They thought the kingdom He was about to establish was a kingdom of great worldly glory. They expected to share in that glory and were anxious to secure high and honorable places. But all these strange words were confusing. How could He leave them? How could He die without their losing all? They were trusting Him, but He was about to go away, to return to the Father. What did it all mean?

When Jesus said, "Whither I go ye know and the way ye know," Thomas, honest man that he was, protested that they did not know He was going and asked, "How can we know the way?"

This question brought out the words of the text, words overflowing with evangelical truth, "I am the way, the truth and the life; no man cometh unto the Father, but by me."

We, too, have our ideas of success, of what constitutes our kingdom in this world. Some of us are anxious to become wealthy; we dream of being millionaires; others have dreams of fame and worldly honors.

But when we hear these words of Jesus, all our ambitions melt away. There is a higher life, a more lasting destiny, an inheritance that is far above all worldly honor. And when we ask how all this is to be gained? How can we find these true riches? Where is the road that leads to this kingdom? Jesus answered as He answered Thomas, "I am the way, the

truth, and the life; no man cometh unto the Father but by me."

I do not here wish to discuss any theological question. I am not going to speak of the mysteries of the incarnation or the atonement. It is not necessary that we understand the deep things of God that we may find the way to God and heaven.

Suppose you had gone to school, and had never learned of the great countries beyond the Atlantic ocean, knew nothing of the riches and civilization of Europe, its great cities, art galleries, etc. Some traveler comes and tells you all about it and says, "I'm going to that country. And I shall prepare a place for you, and I will send for you after a while, and you will live with me in the midst of all that high civilization, and you know the place and the way to reach it."

You would answer just as Thomas did, "I do not know where you are going, and how can I know the way?"

Then the stranger would put a ticket into your hand and say, "Take this ticket, it will secure your passage. It is a written contract made with one of the great transportation companies. And all you are required to do is to take it, and trust to it. It will carry you safely through."

It calls for transportation from this city to New York by rail, and from New York to Liverpool by steamship, with all your wants by the way fully supplied."

You do not need to be a civil engineer and to understand all about the construction of a railroad before you can travel all the way on such a ticket. You do not need to be a shipbuilder and know all about the construction of a modern steamship before you go.

Just so you do not need to know all about the mysteries of salvation before you can be saved simply by trusting in Jesus Christ. If you have the tickets and are willing to go, that is all that is necessary. The company will provide all you need on the way. They will furnish the meals and the lodgings; they will carry you over the sea, and give you a good stateroom. The transportation company is the way, and unless you accept the services of some such company you can never make the trip.

Some men may come along with a flying machine, which he thinks is safe enough for passage over the continent and across the ocean; but no one has ever made the trip in such a machine. Another may tell you that you may easily walk, that the mountains are not very high and the ocean is not very deep and that you can wade across; but no one has ever made the trip that way. Another, with his automobile, proposes that you trust yourself to his machine, saying that you can accumulate sufficient momentum before you reach the ocean to carry you across on the surface of the waters without sinking—but there is the difficulty, no one has gone that way, and all these suggestions reveal the grossest ignorance of the conditions that prevail.

So there are many who have some new way of going to heaven—they think they can go without the help of the Lord Jesus Christ. Any way that anybody has dreamed out is to them better than the true and only



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Ouch ! ? ! ? ! This kind of rough talk will be heard less here in town if people troubled with corns will follow the simple advice of this Cincinnati authority, who claims that a few drops of a drug called freezone when applied to a tender, aching corn stops soreness at once, and soon the corn dries up and lifts right out without pain.

He says freezone is an ether compound which dries immediately and never inflames or even irritates the surrounding tissue or skin. A quarter of an ounce of freezone will cost very little at any drug store, but is sufficient to remove every hard or soft corn or callus from one's feet. Millions of American women will welcome this announcement since the inauguration of the high heels.

They do not know how high are the mountains of our guilt, and how deep is the sea of human depravity. They fail to appreciate the guilty distance man stands from God, how much he lacks being holy, as God is holy. You may just as well talk about walking to Europe as talk about going to heaven by your own exertions and on your own merits.

Men have made rapid progress in civilization; they have accumulated much knowledge; there is great wisdom among the men of business, the men of the world. But a man might just as well expect to leap the Atlantic ocean by the momentum of an automobile as to hope to cross the deep and watery chasm of death by the power of this present life, however perfect his life on earth might have been.

Christ is the way to heaven, just as the steam transportation company is the way to Europe. He is the way in that He is the Truth. There are other ways recommended by men, but they are false ways. They will never take you to the desired destination. They will drop you into hell. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

Mobile, Ala.

Desperate Measures.

"Why are you calling up the various hospitals?"

"My friend Snigglebat assured me he'd pay me \$5 today or break a leg, and I want to find out which leg he broke."—Kansas City Journal.

HOW A YOUNG PREACHER SUCCEEDED.

In his young days Rev. D. I. Purser was a country pastor and spoken of as a "piny woods preacher." His efforts were so acceptable to the people that he soon acquired a name beyond the confines of home. To his surprise he received an invitation to aid in a meeting at Clinton, the home of Mississippi College. He had an uncle Bud Higdon, who was at once uncle and father, (his own father having died while he was quite young) with whom he was often in close council. He went to his uncle with the invitation to preach at Clinton, but before he reached him, decided to decline the invitation. He assigned as his reason, that several of the college teachers were preachers, and besides, there were students there who could teach him. He did not doubt his call to the ministry but he did doubt his call to preach at the home of a denominational college. As usual, the old uncle acquiesced in his nephew's judgment. The following year he got a second invitation from the college church which invitation was again declined. The third year he was yet again warmly solicited to hold the meeting, and accepted. He explained his acceptance to his uncle thus: I got to thinking and thought that in all probability those people also prayed for God's guidance, and hence their continued call.

He went, and on his return was asked, "How did you come out at the college 'tag'?" Said he, "fine, Uncle Bud, fine—Had 43 conversions! And I'll tell you how I did it. When I got there I decided to preach those things which I knew something about!"

Alas! Some of us who are older preachers seem never to have learned the young preacher's lesson.

In good hope behind the Blood.

R. A. COOPER.

Amorillo, Tex.

A PLEA FOR BETTER CHURCH RECORDS.

In a recent interview with one of the most experienced and popular public auditors in Mississippi, he told me that of all classes of accounting and auditing he was called upon to do, he found that church institutions had the most meager and poorly kept records of any that came under his observation. He further stated, however, that in recent years many church institutions had installed modern methods of book-keeping and employed competent book keepers to keep their records and accounts. When he was talking to me, he had on his desk a letter from one of our Baptist colleges advising him that he would be wanted at an early date to make his periodic audit of their books. I hope all of our institutions will soon realize that it is false economy not to have their records properly kept.

However, the improvement in keeping records has not extended in many instances to the individual churches. It is deplorable to see how loosely church records are kept. When the time comes in most churches for compiling the annual associational letter, the church clerk has to go here and there among a

half dozen or more different "treasurers," trying to locate what the church has done in a financial way during the year. When he gets from his search is seldom accurate and never in intelligent form. Some columns in our associational letters are used as regular statistical dump heaps. I saw in the minutes of one association, under the head of "other objects," an item of over thirteen hundred dollars from one church. That column is valueless when it comes to compiling statistics, yet nearly ten per cent of the money reported by our churches is placed under that heading.

Not only do our churches fail to keep their financial records in good shape, but the membership rolls in most of the churches are in a congested condition, full of dead matter that should be eliminated. A new clerk recently elected in one of our best churches went back thirty-eight years in the records of that church to begin to purge his roll. Suppose we ask him to state through The Baptist Record how he did it and what he found in doing it.

Why should we not, in doing business for God, do it with system and order.

N. T. TULL.

A PASTOR'S BIBLE STUDY AND CONFERENCE FOR EVERY ASSOCIATION.

T. J. Moore.

There are from about four to twenty preachers in each of the fifty odd district Baptist Associations in our state. I am extremely anxious that the pastors of each of these associations come together and organize into a pastor's Bible Study and Conference for mutual helpfulness. A three year's experience in such an organization has convinced me that no equal time a pastor will may spend will prove more helpful to him in his work.

Rev. J. P. Williams, of Mendenhall, called the pastors of his (Strong River) Association together in his home town a few weeks ago, organized them and they spent two mountain top days together taking for their Bible study the book of Philipians.

There were eight present, and besides the scriptures studied, many helpful ideas and plans of work were exchanged.

The enlistment man was there and did what he could to help and be helped. The next meeting will be with Pastor Sproles in Magee.

GOOD MEETING, PLANO, TEXAS.

We have just closed a splendid meeting. Brother J. P. Harrington, of Waco, a Mississippian, did the preaching, and did it well, as all Mississippi people well know. There were 16 accessions and everybody pronounced it a good meeting.

We are comfortably housed in our new \$4,000 parsonage, the work moving along nicely and we are happy.

I note with interest the progress in the Master's work in Mississippi. God bless the true and tried in my native state in Kingdom service.

GEO. W. RILEY.

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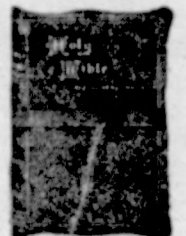
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2 O my God, I cry in th
but thou hearest not; a
night season, and am' not
3 But thou* art holy, O
inhabitest the praises of I

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